

that she objected to the services of such an order of men, or entertained any other than the basest feelings towards the pastors of the several churches here; but she believed that, in the matter of *slavery*, they had failed to do their duty—to “cry aloud, and speak” to “open their mouth for the dumb”—and, indeed, as they should have done, the cause of the poor and needy—that in this respect, “their hands were” virtually “filled with blood, and their fingers with iniquity.” Brother Pillsbury, the only clergyman absent—whom she could fully fellowship—being absent—appropriate religious services at the funeral which took place on Tuesday, were performed by brothers Amos Wood and J. B. Chandler. Thus much it is deemed proper to say in explanation of a departure from the common form of burial services amongst us.

The Importance of Resources among Ourselves.

Written fourteen years ago, by L. M. Child.

“Staud out of my sunshine,” said Dogeone to Alexander, when the emperor asked what service he could do him; and though the philosopher’s reply may sound, it implies no more than the honest independence, which every highly-gifted and well-balanced mind may feel towards those who possess merely the accidental advantages of rank and fortune. He must indeed be reduced to pitiful extremities, who needs the contending saults of the proud, or the heartless flattery of the vain, either to rouse him to exertion or warm him into happiness. The power of self-exertion is the most desirable of all attainments,—and it is the most rare. To love knowledge merely for its usefulness, and thus convert it into a source of happiness—to form and strengthen virtuous dispositions only for the sake of the deep tranquillity they bring,—is a task achieved by few; yet experience daily proves that there are no other means of permanent happiness.

He to whom nature is an open volume, where truths of the loftiest import are plainly written, may smile at the thwarting influence of external circumstances; and he who can find in the fall of an apple, or the hues of a wild flower, abundant food for reason and fancy, may well say to the officious world, “Stand ye out of my sunshine.” I do not mean that selfishness is bliss, even where enjoyment is of the most dignified kind. An eminence which places us above the hopes and fears, the joys and sorrows of social life, is indeed an enviable one; but that which places us above the ever-changing tide of circumstance and opinion is surely desirable. The study of nature, more than any other study, tends to produce this internal sunshine, across which the vexatious cares of the world are at the best, but fitting shadows.

Politics, love of gain, ambition of renown; every thing, in short, which can be acted upon by the passions of mankind, have a corrosive influence on the soul; but Nature, ever majestic and serene, moves on with the same stately step and beaming smile, whether a merchant is wrecked, or an empire overthrown. The evils of the heart pollute all with which they can be incorporated; but they cannot defile her holy temple. The doors may indeed be closed against the restless and the bad, but the radiant goddess is ever behind the altar, ready to smile upon all who are pure enough to love her quiet beauty.

Ambition may play a mighty game; it may crack the sinews of a whole community, and make the erring multitude automation dancers to its own stormy music; but sun, moon, and stars go forth on their sublunar mission, independent of its power, and its utmost efforts cannot alter the laws which produce the transient glory of the rainbow.

Avarice may freeze the genial current of affection, and dry up all the springs of sympathy within the human soul; but it cannot diminish the pomp of summer, or restrain the prodigality of autumn.

Fame may lead us on in pursuit of glittering phantoms, until the diseased heart loses all relish for substantial good; but it can neither change nor share the immortality of the minutest atom.

He who has steered his bark ever so successfully through the sea of politics, rarely, if ever, finds a quiet haven. His vexations and his triumphs have all been of an *exciting* character. Both have depended on outward circumstances, over which he had a very limited power; and when the precarious scene has passed away, he finds, too late, that he has lived on the breath of others, and that happiness has not empirically entered him. And what is this the experience of him who has existed only for wealth? who has safely moored his richly freighted vessel in the spacious harbour of successful commerce? Does he find that happiness can, like modern love, be bought with gold? You may see him hunting about to purchase it in small quantities, wherever the exhibitions of taste and talent offer it for sale; but the article is too ethereal to be taken for future use, and it soon evaporates in the vacuum of his intellectual warehouse. He that has lived only for fame will find that happiness and renown are scarcely speaking acquaintance. Even if he could catch the rainbow, he has so madly pursued, he would find its light flickering with every changing ray, and its bright hues obscured by every passing cloud. Nor is he who has wasted the energies of his youth in disentangling the knotty skein of controversy, more likely to find the session of his days serene and tranquil. The demon of dogmatism, or of doubt, may have grappled him closely, and converted his early glow of feeling, and elasticity of thought, into rancorous prejudice, or shattered fact. But the deep stream of philosophical knowledge has not one drop of bitterness in its waters; its stainless transparency reflects none of the Protean forms of human pollution; and its quiet voice for ever speaks of heaven.

Illeg, like infancy, must have its toys, what can be so dignified or so safe, as battery and barometer, telescope and prism? Electric power may be increased with less danger than man’s ambition; it is far safer to weigh the air than a neighbor’s motives; it is less disquieting to fix the eye upon volcanoes in the moon, than to watch tempests lowering in the political horizon; and it is much easier to separate and unite the colours in a ray of light, than it is to blend the many-coloured hues of truth, turned out of their course by the three-cornered glass of controversy.

He who drinks deeply at the fountain of natural science, will reflect the light of his own tranquil spirit on all things around him. If the sympathy of heart and intellect is within, he will enjoy it more keenly than any other man; and if solitude be his portion, he car, in the sincerity of a full and pious mind, say to all the temptation of tame and pleasure, “Stand ye out of my sunshine.”

From the Boston Times.

Barbarism.

We find in a Southern newspaper an account of a punishment inflicted at Charleston, which, far from circumscribing cruelty, equals almost any known in the history of ancient Roman atrocities against Christians, or of the more recent abominations of the Spanish Inquisition. We do not believe that the laws of the State in the Union, at this day, would countenance such outrages upon human nature. But since any portion of our common country is still thus stained with the remains of barbarous ages, it becomes the duty of every American to speak boldly against such cruelty, hold it up to the indignation of the whole civilized world, and shame the perpetrators out of its repetition. In denouncing outrages upon human nature, we stop at no half-way measures. We oppose cruelty in all forms, as forbidden by all the instincts which raise man above the lower animals, as prohibited by all the principles, precepts, injunctions, and examples of Christianity; and we will never cease from our efforts to bring indignation and contempt upon the heads of its authors. We do not expect to reform all mankind, and freely admit that we need it in common with many others. But if we can induce one to think worse of legal cruelty, we shall have the consolation of accomplishing some good; and if all other presses will do likewise, the world will be wiser and better.

The punishment to which we refer, was lately ordered upon a man in Charleston, convicted of theft and forgery, and this sentence was to three successive public whippings, and death by hanging. Two of the whippings were inflicted. The other was remitted upon the representation of a physician, who stated that the sufferer was too much exhausted by the two first, to survive the third; and he was accordingly killed by hanging, after having been almost beaten to death *only twice*. Our readers may imagine the severity of the two flagellations, when they brought the patient too near to death’s door to render a third susceptible. But why were all these punishments inflicted?

Why did not the sentence of death supersede all other punishments, as it would in this State? We suppose that the punishment of theft in South Carolina, is whipping, and that of forgery, hanging; and that the laws do not provide for the remission of a punishment for one crime, when the criminal is under sentence to the extremity of human penalties for a higher crime. And what is proved by this severity of criminal law? We answer, a gross neglect of the rights of humanity in punishing crimes against property so severely, and habitual cruelty of public opinion in tolerating such a complication of tortures upon the same individual. Now admitting that the laws do not provide for remission of the whipping in this case, we know that the court might have deferred the sentence of that punishment to a period subsequent to the execution of the sentence to death, and thus have rendered the infliction of such barbarity impossible. But as if public opinion, thirsting for human sufferings, could not be satisfied with less than the full measure of torments which the laws, by any construction, could authorize, this humane and considerate court sentenced a man, having to three successive public whippings, and a hanging!

And for what was humanity thus outraged? How amiable! How human! How philanthropically enlightened in the appointment of punishment to crime! How Christian in respect for the rights which God gave to man!

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Germann was a slave to John Pigot, of the city of Baltimore. Pigot entered into agreement with Germanna to manumit him for the sum of \$200. The latter procured a small blank book, in which his master wrote the contract, and which Germanna kept in his possession. It is dated May 5th, 1801. With his master’s consent, he left his service and commenced the business of a barber in that city. He was honest and industrious, and whenever he could get a little money he would pay it to Pigot, and he entered it to the credit of Germanna in his little book. In this way, he, in a little time, paid his master \$65. The little book is now in my possession.

But after some time had elapsed, Germanna was informed that Pigot had concluded to sell him to a speculator in slaves, and that it was probable he would soon be arrested and sent to the South. This information greatly alarmed him, and he ventured to give his master a hint of what had been suggested to him, but he could get no satisfaction, and was confirmed in the opinion that he was in great danger. At length he made up his mind to go to Philadelphia, where he hoped his master would not find him, until he could make up the balance of the \$200. He accordingly went there and opened a barber’s shop in Front, near Coates street, in the Northern Liberties.

But he had not been long there before Pigot was informed where he might be found, and he sent a power of attorney to a man in Philadelphia by the name of Charles Acre, who had him arrested in the 5th mo., 1802, and taken before Michael Hulegas, an alderman. Germanna stated his case to the magistrate, and pleaded with Acre to permit him to remain in Philadelphia, promising to pay his master every cent agreedly to his contract. But his entreaties were in vain. Acre insisted upon sending him to Baltimore, and the alderman furnished him with the requisite certificate for that purpose, and Germanna was handed over to the custody of an officer to be transported to that place. It was then after 9 o’clock at night, and as the packet was to sail early the next morning, the officer took him to an inn in market street, near the wharf, where he proposed keeping him till the packet should sail.

Upon being informed that a colored man was in the custody of an officer at the inn above mentioned, I concluded all could not be right, or the man would have been committed to prison. I called upon Thomas Harrison and communicated to him my suspicions, and we went to the inn where we found the officer and his prisoner.

Germann looked extremely dejected, and was so much so, that he seemed hardly capable of explaining his case; but after some little time, he took his small book out of his pocket and gave us a circumstantial account of himself. We stated to the officer who had charge of him, that by the contract of Pigot with Germanna he had become free, and that he was a debtor, but not a slave. At our request the officer consented that he should be placed in prison till morning, when we could have an opportunity of inquiring further into the case, and between eleven and twelve o’clock at night he was safely lodged there. In the morning Germanna found himself before the Alderman again, instead of being on board the packet on his way to Baltimore, as he had expected.

When we appeared before the magistrate he seemed somewhat surprised, and exclaimed in rather an angry tone, “Well gentlemen what do you want? They have already heard and decided this case and do not want to be troubled with it again.” I replied, “If thou wilt have a little patience, I will tell thee what we want in a very few words; we want justice. Thou hast given a certificate to send a free man into slavery, and we wish thee to recall it.” I then explained the case to him and observed, that he certainly must be lawyer enough to know that Germanna was not a slave. He paused, and then asked the officer, who was present, for the certificate, which was handed to him. I referred him to several cases of a similar character, that had recently been decided by John D. Cox, President of the Court of Common Pleas; and also to a case that had been decided by Edward Shippen, Chief Justice of the Supreme Court. After some consideration he said, “The man is a debtor and no slave.” Upon saying this, he tore the certificate in pieces, and told Germanna that he might go where he pleased. The officer, fearing he might be brought into difficulty, requested that the man might be kept in custody till he could inform Acre, the agent of Pigot, of what was done. The Alderman replied, “The man is free, and I don’t want him a minute for any body; if Mr. Acre is not satisfied send him to me.” Germanna took his departure, and never was any poor fellow better pleased. He subsequently paid Pigot the balance due him agreeably to his contract.

Far from our rank be that timid sentiment of Erasmus, “Peaceful error is better than boisterous truth.” That was the shrinking sensitiveness of a secluded student, whom the rough sounds of free discussion had never hardened into manly vigor, and hopeful, quiet trust in the power of truth. Better, far better the heroic advice of old Bancroft, freedom’s martyr, “Peace, if possible, but truth at any rate.”—Wendell Phillips.

We throw our guilt upon our ancestors, and leave repentence to posterity.—Wm. L. Garrison.

COMMUNICATIONS.

For the National Anti-Slavery Standard.

A Disclaimer.

We, the undersigned, members of the Society of Friends, within the compass of Green Plain Quarterly Meeting, in the State of Ohio, belonging to Indiana Yearly Meeting, being now here for the purpose of attending said Quarterly Meeting, and having read with mortification and astonishment, a narration by Oliver Johnson of Boston, purporting to be a synopsis of a discourse delivered in Rose Street Meeting in the City of New-York, by George F. White, an individual, who stands as a minister among Friends, wherein the said G. F. White, denounced Temperance Non-Resistance and Anti-Slavery Societies, in the most opprobrious terms, and charged the latter association with maintaining the doctrine that the only hope of the Slave was not in God, nor in Truth, but in themselves; and then proceeded to speak of them (making no exception,) as hypocrites, blasphemers, &c. In view of such high handed misrepresentation, and the unchristian treatment which is represented to have been offered to Oliver Johnson, who called in accordance with a public invitation of George F. White, to examine the vouchers for the assertions made at the same meeting, we feel bound, as Friends, and some of us standing in the same relation to the Society as George F. White, to utter publicly our solemn protest against such charges and deportment, in accordance with the Apostolic injunction, “Them that sin rebuke before all, that others also may fear.” 1st Timothy, 5th and 20th. In the same apocalyptic condemnation, we are actuated by no inviolate feeling toward the erring individual, but speak the truth *in love*, for we know, that the expression of such sentiments as are attributed to our friend, George F. White, will pain the hearts of many who *love* and cherish the principles professed by our religious Society.

Convened in Friends’ Meeting House, at the close of the Quarterly Meeting, 5 mo. 3d, 1841.

Joseph A. Dugdale,
Sarah B. Dugdale,
Richard Wright,
Elizabeth L. Borton,
Benjamin Michenor,
James Anderson,
Celia Anderson,
Sarah Michenor,
Asa Mosher,
David Kester,
Robert Ingram,
Thomas Borton,
Isaac Richardson,
William D. Pierce,
Aaron Borton,
Thomas Shaw,
Nathan Engle,
Rachel Wright,
John Shaw,
James Frame,
Joseph Morrison,
William Gunnere,
William Thorn,
Levi Townsend,
Ellwood S. Borton,
William Hayward,
Joshua W. Engle,
Thomas Swaine,
George Hayward,
Charles R. Dugdale.

Sarah A. Dugdale,
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Joshua W. Engle,
Thomas Swaine,
George Hayward,
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We, whose names follow, were not able to be present at said meeting, and subsequently desired the privilege of appending our signatures.

Hannah P. Wilson,
Edwin Pierce,
Eliza Swaine,
Ruth Anderson.

Papers friendly to Moral Reform, are requested to copy the above.

Tales of Oppression.

No. XXII.

BY ISAAC T. HOPPER.

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NATIONAL ANTI-SLAVERY STANDARD.

1841.

men sakes, be dispensed with as soon as possible. If any of them choose to remain in America, the sooner they depend upon their own exertions, the better for their own character and happiness; and those who are to labor in Africa, will be more efficient, the sooner they enter upon their work, and feel the dignity of being useful.—L. M. C.

PROSPECTUS Of the Anti-Slavery Standard for 1841-42.

The 3d of June next will complete a year of the Standard's existence. The Society, at its late anniversary meeting, unanimously and cordially agreed that it was of the utmost importance to the cause that it should be sustained. For this purpose, new types have been procured, which will enable the Committee to print it in a nearer, as well as more economical style; and the services of David Lee Child and Lydia Maria Child have been procured as editors. Believing that the nature of the divisions in the anti-slavery ranks is now sufficiently understood, since the full exposures by the late able and true-hearted editor, very small space will hereafter be allotted to such discussions.

Fidelity to historical truth will sometimes demand a record of facts, which cannot be otherwise than offensive to sects, parties, and individuals; but these records will be disengaged from personal controversy, as much as possible. The present editors have seen from the very beginning that new organization was based on principles utterly false in their nature, and mischievous in their tendency, and that they have been, in many instances, sustained, as such principles are wont to be, by methods indirect and treacherous. But whether all, or a majority of those who have leaned the wrong way, were aware of the injurious and downward tendency of the principles they gave their influence to sustain, is a question to each with his own conscience. The Standard will endeavor to pursue a perfectly fair and open course; compromising no fragment of a principle, while it violates no law of kindness and candor. As such it is earnestly recommended to the patronage of the anti-slavery public.

The Society of Friends.

We have just learned that our estimable friend and fellow laborer in the cause of the oppressed, Charles Marriott, has been arraigned before the preparative meeting, and his case directed to be forwarded to the monthly meeting in this city, on precisely the same charges that have been preferred against Isaac T. Hopper and James S. Gibbons, viz. "Being concerned in the support and publication of a paper which is calculated to excite discord and disunity among us." We believe we are quite safe when we say, that there is not an individual in the Society, who has sustained a more consistent and irreproachable character. He is now a member of the meeting for sufferings, and has long been an energetic and efficient member of the Indian Committee. We think the annals of ecclesiastical history will furnish an instance of a more arbitrary, high handed measure, than is exhibited in the cases above mentioned; and we do not believe that there is another meeting within the limits of the Society, where it would be tolerated. Many friends in different sections of the country are raising their voices loud against it.

Prejudice.

At the late funeral procession in Boston, in honor of General Garrison, the city authorities invited all their fellow citizens to unite in this public expression of grief.—The colored citizens, knowing that prejudice had been easily set aside for the purpose of securing their *notes*, naturally enough supposed themselves included in the word *all*. They appointed a Marshal, and proposed to join Ward No. 6, in which they had given the greatest number of votes. This produced a terrible commotion. The Mayor insisted there would be a mob. He admitted that he ought to be able and willing to protect the invited citizens, still he was sure there would be a mob. The colored men were willing to risk the danger, and having helped to elect Gen. Garrison, were determined to exercise their right of publicly mourning for him. This determination called forth the following note from the Chief Marshal, brother of Edmund Quincy.

"City Hall, Tuesday, April 20, 1841.
"If the colored citizens intend to appear as an organized body, they will take position in rear of Ward No. 12.
"Josiah Quincy, Jr. Chief Marshal."

The extreme rear would be the place that colored men would choose in the funeral procession of a pro-slavery President; but they did better than to take any place in the imposing pageant. Not an abolitionist, or a colored person, was in the procession, I believe.

The Miss School of colored children was invited with the other public schools, though not in a proper manner.—Something is gained that they were invited at all.

It is reported on good authority, that President Harrison's inaugural originally contained a very bitter anathema upon abolitionists; but that the Cabinet thought best to strike it out. It is somewhat that public opinion grows sufficiently strong to force even this small concession from the policy of government. It shows they are not sure of the eternity of pro-slavery despotism.

PRESIDENT TYLER, in his brief message, informs us that we live under institutions which "secure to every person the perfect enjoyment of all his rights." He resides in Virginia. What a shrewd observes he must be of men and things! He, as well as some others, need a revised dictionary to teach him the meaning of the word *person*.

The report that a U. S. schooner was for some time lying off New-Haven, during the trial of the Amistad captives, suspected of waiting there to hurry the unfortunate men off to Cuba, before public sympathy had a chance to itself, is well known to all abolitionists; but all may not be aware that official instructions were actually given to that effect. The following is a copy:

"The Marshal of the United States for the District of Connecticut will deliver over to Lieut. John S. Paine, of the U. S. Navy, and aid in conveying on board the schooner Grampus, under his command, all the negroes, late of the Spanish schooner Amistad, in his custody, under process now pending before the Circuit Court of the United States for the District of Connecticut. For so doing, this order will be his warrant."

"Given under my hand, at the city of Washington, this 7th day of January, A. D. 1840.
"M. VAN BUREN."

Praise be to God, the moral sense of the nation was less corrupt than government believed it.

Acknowledgment of sums received at the Annual Meeting.

Samuel Van Bracke, \$2; Geo. Doughy, \$20; Geo. Francis Jackson, \$100; Abby Kelley, \$2; Sarah Pugh, \$25; S. Haley, \$25; Wm. Ashby, Jr., \$5; Chas. White, \$5; Thomas Davis, \$25; Wm. French, \$5; Edmund Quincy, \$10; Eliz. J. Neall, \$5; R. Burrell, \$50; S. Burrell, \$50; Mrs. Atkinson, \$1; Chas. Marriot, \$6; Mr. Post, \$5; Allen Kingsbury, \$2; O. W. Bacon, \$1; R. Hackett, \$2; S. Lathrop, \$10; cash, \$1 63; Amy Post, \$3; Wm. P. Powell and family, \$6; William Gibbons, Jr., \$7; Louisa Loring, \$2 50; Anna Loring, \$2 50; A. Paine, \$1; J. H. Murray, \$1; J. Stillman, \$1; C. L. Stillman, \$1; D. F. Stillman, \$1; C. Prince, \$3; Susan Belcher, \$1; W. L. Garrison, \$5; S. D. Baily, \$5; James Canning, \$25; Adelia S. Murray, \$1; Harriet Lloyd, \$90 25; N. P. Rogers, \$5; Andrew Robinson, \$100; A. J. Ballou, \$8; Abby Kelly, \$6; cash, \$60 30; total, \$450 18.

Received by mail since the Annual Meeting—David Lannom, (paper will be sent as directed), \$1; Abby Kelly, (collected by Eliza A. Fitch, New-Haven), \$10; Susanna Martin, \$5.

ISAAC T. HOPPER, Treasurer.

Annual Report.

At a Convention of the colored people held in Brantford, U. Canada, January 4th, 1841, and adopted, to which please give the following resolution was added, to which please give in the body of the Anti-Slavery Standard.

Resolved, That a Convention be held at the town of London, U. C., on the 2d of August, 1841, to which delegates, irrespective of color, may be sent from any part of the Province, and all persons coming from the United States or elsewhere, shall be considered, irrespective of color, as honorary members.

JAMES C. BROWN, President.

Correction.—The paragraph at the bottom of the second column, beginning "It is known," &c. should have been inserted in the body of the Report, in the connection indicated by the star.

Papers copying, will please make the correction. The error was not discovered until the other side of the paper was pressed off.

James C. Brown, President.

NOTICE.

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